

The Republican.

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DEFINITIVE PROCEEDINGS AGAINST THE QUEEN CONSIDERED, WITH THE STATE OF PUBLIC FEELING ON THIS SUBJECT.

The *Hospital of Incurables*, as Chesterfield calls them, alias, the House of Lords, have fixed on the 17th of August for the reading of the Queen's Divorce Bill, and at the same time, have given a flat refusal to furnish her Majesty with the slightest knowledge of who are the persons that have deposed against her, or what is the extent and nature of their depositions. Their excuse is of the old kind, that they have no precedent for such a step, and consequently cannot travel out of the ordinary course, whilst at the same time, every step that they have taken on the other side of the question, stands unprecedented and unparalleled! Yet these Lords call this justice and impartiality. And at the same time, express a hope that no noble or ignoble lord might be guided by any opinions out of doors! This is as much as to say, "for Heaven's sake let us keep up our old character, and exclude every thing from those walls, and from entering our doors, that bears an analogy with common sense or common honesty."

Public feeling in behalf of the Queen is daily and hourly strengthened, whilst her oppressor daily loses ground. Caricatures in ridicule of the King are now exposed to sale, that were never paralleled before. Every day the public papers hint some distrust and fear on the part of the sovereign. We are told that he intended to review the foot guards on a certain day, but that some particular occurrence had come to light that prevented it. Again, that he intended to set out for Hanover, and empower the Duke of York to act in his absence during the autumn. The moment seems big with events and changes. This treatment of the Queen, and the

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irritation of the public mind in consequence of it, is a measure entirely of their own seeking. The King and his ministers cannot now complain of any other instigators than themselves in this business. It is just such an incident as was calculated to make the public odium and indignation universal against them, and to fan the mouldering fire into a blaze. The coronation is now put off by proclamation indefinitely, we might add, for ever and a day. We will venture a wager of ten to one that George the Fourth is never crowned in this country. His career as a king looks more like a farce than a reality: immense preparations are made all around him for the gratification of his whims and caprices, yet every object seems perverted from its original purpose by some hidden and unforeseen cause. Our courts of law are all thrown into confusion, and obliged to practice in some obscure place, to make way for the farce of a coronation, which is now deferred without any other cause than existed when the preparation commenced. It is the stinging cries of public distress that disturbs the tranquillity of the throne, and although its possessor might affect to turn a deaf ear to it, yet we venture to tell him, that he never will sit easy unless he makes a thorough change in his system of government. He may scatter his thousands or his millions of the public money amongst his favoured few, but this will not allay the gathering storm, but rather strengthen it. He has no other safe course to follow, but to retract and repent: an humble and becoming submission to the public will, might procure him forgiveness, but perseverance, as at present, will hasten his ruin and downfall. It is singular that the very wife, whom he now seeks to divorce and to disgrace, (*pro tem.*) bids fair to sit on the English throne in her own right, as the next heiress, after the extinction of the present family. Although divorced in the present year, it is very probable even, that in the next, the crown might be offered to her. We have very little hopes that the Divorce Bill will be rejected in such a parliament as the present, because, we know, and have seen, that they are sufficiently profligate and servile to act against the clearest testimony of innocence and right. Still this will matter nothing, the king and parliament must wipe off the disgrace which has so long hung about themselves before they can disgrace the Queen in the public mind. The more she suffers, the more will she be endeared to the nation. There never was in England a monarch more suspected and despised, nor a parliament more notoriously profligate than at present. Was it not that they hold the purse strings of the

nation, they would be kicked out of all power in a few hours, and fairly swept out of the country. At present their doom is sealed, and the herald approaching with it.

The Queen might rather rejoice than repent at the separation from a family so odious to the country; it is the only sure prospect of ending her days in peace and happiness. Whatever becomes of the present family, the sufferings of the Queen will ever entitle her to the protection and support of the English nation. At present she has every consolation that a philosophic mind might wish, whilst under a state of oppression. Her enemies are but few and vile, her friends are the people, the whole people, and nothing but the people, who form the strength and bulwark of the nation. Addresses have poured in from all parts of the country to her, and it is worthy of notice, that the city of York, which did not deign to address the King on his ascension to the throne, has addressed the Queen, and expressed its abhorrence of her enemies.

For the next month we shall have very little to offer on this subject, as the matter will in some measure rest until the evidence be about to be gone into. To us it appears incumbent, that the females should associate and address the Queen. It is natural that a more exquisite feeling should exist in their bosoms on this subject, than in those of their husbands, fathers, or brothers. It must also be more gratifying to the Queen to find a cherishment amidst her own sex, during this time of persecution and trial. Addresses might be handed about for signature without any previous public meeting, a small committee of ladies would be quite sufficient for the purpose. Every circumstance of this kind must tend to alleviate the wounded feelings of the Queen, and we sincerely hope, that in the ensuing month, she will be continually receiving deputations from some source or other. It will form the most powerful relief from that solitude which she must naturally and necessarily be subject to. Whenever she appears abroad, there is no fear but she will find sufficient cheering and applause to gladden her heart, but it forms a matter of course, that she should be confined at home, because, no one can arrange and devise her defence without her presence and assistance. To us it appears as almost essential, that she should set aside all etiquette, and appear present in the Houses of Parliament, and hear what her accusers have to urge against her. Her presence would form the best cross-examination, and tend to baffle that perjury which might otherwise be advanced with

an unblushing front. It is a delicate matter for an accused woman to hear, and no doubt but all women will be excluded, but we cannot help thinking, that it should not be so, that the House should be open to all who may be able to find room in it. Women are by far the best judges on such an occasion. Innocence knows no shame, and we should think it the best evidence that could be advanced in behalf of the Queen, to see her meet face to face any accusation which might be brought against her. A thousand things by way of exposure would enter her mind, that her counsel would not imagine nor dream of. There is no doubt but her judges would affect horror at her presence, but it would in some measure tend to check their profligacy. The advantage that would accrue to the Queen from her presence is scarcely calculable, and we speak feelingly on the subject, considering all the objections which might be urged against it, when we say, that the presence of the Queen, cannot be deemed reprehensible under the assumption, that she feels innocence on any charge which might be advanced against her. Courage is a natural supporter to innocence, and we should rejoice to see the Queen follow up her late laudable conduct on this occasion, and boldly resolve to face any accusation which might be brought against her. The virtuous heroine need blush at nothing, and as the baseness and treachery of the Queen's enemy, stands unparalleled in history, it becomes essential that her conduct should be equally unparalleled to meet him. We can feel somewhat of the hesitation which would strike the female mind, but it is the end and not the progress of such a proceeding which should be kept in view. All progressive proceedings will be swallowed up in the result; therefore the progress on both sides should be preparatory to the desired result. Justice is altogether out of the question: the Queen is to be tried by bribed and partial judges, every man of whom is in some measure dependent on her persecutor, and the evidence against her will be paid for in proportion to its strength. It is no ordinary case, and no ordinary or fastidious feelings should induce the Queen to abstain from witnessing the proceedings. On all trials of this kind, gold is a most powerful evidence, and the Queen has no gold at her command to support her. Innocence, courage, and honesty, forms for her the only barrier against the influence of a million of money, if a million could purchase her condemnation. On the trial of the editor of this publication, it was said, by an English Peer, on Monday the 11th Oc-

tober, the day preceding the commencement of the trial, that the government would not spare 50,000*l.* to obtain a verdict against him ! The influence of a crown prosecution is incalculable by any others than those who are in the secret. If either of the editor's juries had acquitted him, they would have been marked and persecuted men, as far as the power of the government could have gone to injure them in mercantile pursuits, and on the other hand, they become favourites in obtaining contracts, and many other facilities in the way of business, which are known only to themselves. The Queen's jury, in a manner of speaking, are a jury of merchants, they are men who traffick for ribbands, pensions, and sinecures, in barter for which, they must sell their honesty, and support their factor in all demands. There is nothing like a fair trial to be obtained in the country, where the crown prosecutes, every step that is taken is the work and result of interest, and not justice. Mr. Brougham no doubt would feel shocked at the idea of the Queen's presence to overlook him, but we repeat it as our humble opinion, that it would be an important step on the part of the Queen, *to face her judges and accusers.*

EDITOR.

AN ARGUMENT SHOWING THAT A STANDING ARMY IS INCONSISTENT WITH A FREE GOVERNMENT.

An old Pamphlet, under the above title has just passed through our hands, and the present state of public feeling, and the disposition of our military to turn their arms against the government, in imitation of the Spanish army, induces us to make a few extracts from it, and to follow it up with a few observations more adapted to the present time. The pamphlet was written in 1697, just as William the Dutchman had driven his father-in-law, James the Second, out of Ireland, and peace was restored between France and these countries. The objection of the writer is against keeping an army in time of peace, which then was under 10,000 men, and the pamphlet throughout displays a prophetic spirit of the consequences which the present state of England will fully elucidate. We shall first introduce the dedication as follows :

Dedication to all those whom it may concern.

Qui capit ille facit.

When I consider your great zeal to your country, how much you

have exposed yourselves for its service, and how little you have improved your own fortunes, I think it is but justice to your merits to make your encomiums the preface to the following discourse. 'Tis you that have abated the pride, and reduced the luxury of the kingdom: you have been the physicians and divines of the Commonwealth, by purging it of that dross and dung, which corrupts the minds and destroys the souls of men. You have convinced us that there is no safety in Counsellors, nor trust to be put in ships under your conduct. You have cleared the seas, not of pirates, but of our own merchants, and by that means have made our prisons as so many store-houses to replenish your troops. In fine, to use the expression of the psalmist, your hearts are unsearchable for wisdom, and there is no finding out your understanding. When I consider all this, and compare your merits with your preferments, how you came by them, and your behaviour in them, I cannot but think a standing army a collateral security to your title to them, and therefore must commend your policy in promoting it. For by these kings reign, and princes decree justice. These will be our magistrates, who will not bear the Sword in vain. These, like the sons of Aaron, will wear their Urim and Thummim on their backs and breasts, and will be our priests, who will hew the sinners to pieces, as Samuel did Agag before the Lord in Gilgal. By these you will be able to teach us passive obedience, as men having authority, and not as the scribes. You will have your reasons in your hands against resisting the higher powers, and will prove your *jus divinum* by the sword of the Lord and of Gideon.

"Your honours most obedient slave and vassal,

"A. B. C. D. E. F. G."

Our author then, after speaking of the advantage which England had always held over other nations, which he attributes to our insular condition, and the advantage of a good fleet, well manned with able-bodied seamen, goes on to observe:

"And if we enquire how these unhappy nations have lost that precious jewel Liberty, and we as yet preserved it, we shall find their miseries and our happiness proceed from this, That their necessities or indiscretion have permitted a standing army to be kept amongst them, and our situation rather than our prudence, hath as yet defended us from it, otherwise we had long since lost what is the most valuable thing under heaven: for, as I said before, our constitution depending upon a due balance between King, Lords, and Commons, and that balance depending upon the mutual occasions and necessities they have of one another; if this cement be once broke, there is an actual dissolution of the government. Now this balance can never be preserved but by an union of the natural and artificial strength of the kingdom, that is, by making the militia to consist of the same persons as have the property; or otherwise the Government is violent and against nature, and cannot possibly continue, but the

constitution must either break the army, or the army will destroy the constitution: for it is universally true, that wherever the militia is, there is or will be the government in a short time; and therefore the institutors of this Gothic balance (which was established in all parts of Europe) made the Militia to consist of the same parts as the Government, where the king was General, the Lords by virtue of their castles and honours, the great commanders and the freeholders by their tenures the body of the army; so that it was next to impossible for an army thus constituted to act to the disadvantage of the constitution, unless we could suppose them to be felons *de se*. And here I will venture to assert that upon no other foundation than this, can any nation long preserve its freedom, unless some very particular accidents contribute to it; and I hope I shall make it appear, that no nation ever preserved its liberty, that maintained an army otherwise constituted within the seat of their government; and let us flatter ourselves as much as we please, what happened yesterday, will come to pass again; and the same causes will produce like effects in all ages.

Again, after contending against the objections to his argument, that such a king as William would not make a bad and improper use of his army, he introduces the following observations and examples:—

“But since no virtue nor pitch of glory will exempt him from paying the common debt to nature, but death has a scythe which cuts off the most noble lives, we ought not to entrust any power with him, which we do not think proper to be continued to his successors: and doubtless, our great benefactor will not regret this, or any thing else that can reasonably be demanded, in order to complete the deliverance so far advanced by his invincible courage and conduct; for to set us, like Moses, within view of the promised land, with a *ne plus ultra*, is the greatest of all human infelicities; and such I shall always take our case to be, whilst a standing army must be kept up to prey upon our entrails; and which must, in the hands of an ill prince, (which we have the misfortune frequently to meet with) infallibly destroy our Constitution. And this is so evident and important a truth, that no legislator ever founded a free government, but avoided this Charibdis, as a rock against which his commonwealth must certainly be shipwrecked, as the Israelites, Athenians, Corinthians, Achæians, Lacedæmonians, Thebans, Samnites, and Romans; none of which nations, whilst they kept their liberty, were ever known to maintain any soldiers in constant pay within their cities, or ever suffered any of their subjects to make war their profession; well knowing that the sword and sovereignty always march hand in hand; and therefore they trained their own citizens and the territories about them, perpetually in arms; and their whole commonwealths by this means, became so many several formed militias. A general exercise of the best of their people in the use of arms, was the only bulwark

of their liberties; this was reckoned the surest way to preserve them both at home and abroad, the people being secured thereby as well against the domestic affronts of any of their own citizens, as against the foreign invasions of ambitious and unruly neighbours. Their arms were never lodged in the hands of any who had not an interest in preserving the public peace, who fought *pro aris & focis*, and thought themselves sufficiently paid by repelling invaders, that they might with freedom return to their own affairs. In those days there was no difference between the citizen, the soldier, and the husbandman, for all promiscuously took arms when the public safety required it, and afterwards laid them down with more alacrity than they took them up; so that we find amongst the Romans, the best and bravest of their generals came from the plough, contentedly returning when the work was over, and never demanded their triumphs till they had laid down their commands, and reduced themselves to the state of private men. Nor do we find that this famous commonwealth ever permitted a deposition of their arms in any other hands, till their empire increasing, necessity constrained them to erect a constant stipendiary soldiery abroad in foreign parts, either for the holding or winning of provinces. Then, luxury increasing with dominion, the strict rule and discipline of freedom soon abated, and forces were kept up at home, which soon proved of such dangerous consequence, that the people were forced to make a law to employ them at a convenient distance; which was, that if any general marched over the river Rubicon, he should be declared a public enemy; and in the passage of that river, this following inscription was erected:—*Imperator sive miles, sive tyrannus armatus quisquis sistito, vexillumq; armaq; deponito, nec citra hunc amnem trajicito*: and this made Cesar, when he had presumed to pass this river, to think of nothing but pressing on to the total oppression of the empire, which he shortly after obtained. Nor, as I said before, did any nation deviate from these rules, but they lost their liberty; and of this kind there are infinite examples, out of which I shall give a few in several ages, which are most known, and occur to every ones reading. The first example I shall give is of Pisistratus, who artificially prevailing with the Athenians to allow him fifty guards for the defence of his person—he so improved that number, that he seized upon the castle and government, destroyed the commonwealth, and made himself tyrant of Athens. The Corinthians being in apprehension of their enemies, made a decree for four hundred men to be kept to defend their city, and gave Tymophanes the command over them, who overturned their government, cut off all the principal citizens, and proclaimed himself king of Corinth. Agathocles being the captain-general of the Syracusians, got such an interest in the army, that he cut all the senators to pieces, and the richest of the people, and made himself their king. The Romans, for fear of the Teutones and Cimbri, who, like vast inundations, threatened their empire, chose Marius their general, and, contrary to the constitution of their government, continued him five

years in his command, which gave him such opportunity to insinuate, and gain an interest in their army, that he oppressed their liberty : and to this were owing all the miseries, massacres, and ruins which that city suffered under him and Sylla, who made the best blood in the world run like water in the streets of Rome, and turned the whole city into a shambles of the nobility, gentry, and people. The same thing enabled Cesar totally to overthrow that famous commonwealth ; for the prolongation of his commission in Gaul, gave him an opportunity to debauch his army ; and then, upon a pretended disgust, he marched to Rome, drove out the senators, seized the treasury, fought their forces, and made himself perpetual dictator. Olivarotto di Fermo desired leave of his fellow-citizens, that he might be admitted into their town with a hundred horse of his companions, which being granted, he put to the sword all the principal citizens, and proclaimed himself their prince. Francis Sforza being general of the Milanese, usurped upon them, and made himself duke of Milan. After Christiern, the second king of Denmark, had conquered Sweden, he invited all the senators and nobility to a magnificent entertainment, where, after he had treated them highly for two days, he most barbarously butchered them. None escaped this massacre but the brave Gustavus Ericson, who was then a prisoner ; but he afterwards, escaping through a thousand difficulties, by his good fortune, courage, and conduct, drove the Danes out of Sweden, and restored the Swedes to their ancient kingdom. Nothing then was thought too great for their generous deliverer ; every mouth was full of his praises, and by the universal voice of the people, he was chosen their king ; and to consummate the last testimony of their gratitude, they trusted him with an army ; but they soon found their mistake, for it cost them their liberty ; and having granted that *unum magnum*, it was too late to dispute any thing else ; his successors having been pleased to take all the rest, and now they remain the miserable examples of a too credulous generosity. The story of Denmark is so generally known, and so well related by a late excellent author, that it would be impertinence in me to repeat it ; only this I will observe, that if the king had not had an army at his command, the nobles had never delivered up their government. Our countryman, Oliver Cromwell, turned out that parliament under which he served, and who had got immortal honour through the whole world by their great actions ; and this he effected by the assistance of an army, which must be allowed to have had as much virtue, sobriety, and public spirit, as hath been known in the world since, amongst that sort of men. The last instance I shall give, is of a French colony, as I remember in the West Indies, who, having war with the neighbouring Indians, and being tired in their march with the extremity of heat, made their slaves carry their arms, who, taking that opportunity, fell upon them, and cut them to pieces—a just punishment for their folly. And this will always be the fate of those that trust their arms out of their own hands ; for it is a ridiculous imagination to conceive men will be servants, when they can be masters ;

and, as Mr. Harrington judiciously observes, whatever nation suffers their servants to carry their arms, their servants will make them hold their trenchers."

After answering some few objections which are not applicable here, our author goes on with his example and argument as follows:—

"And though some princes, as the family of the Medices, Lewis the XIth, and others laid the foundation of their tyrannies without the immediate assistance of an army, yet they all found an army necessary to establish them; or otherwise a little experience in the people of the change of their condition, would have made them disgorge in a day that ill-gotten power they had been acquiring for an age. This subject is so self-evident, that I am almost ashamed to prove it: for if we look through the world, we shall find in no country, liberty and an army stand together; so that to know whether a people are free or slaves, it is necessary only to ask, whether there is an army kept amongst them? and the solution of that preliminary question resolves the doubt: as we see in China, India, Tartary, Persia, Ethiopia, Turkey, Morocco, Muscovy, Austria, France, Portugal, Denmark, Sweden, Tuscany, and all the little principalities of Germany and Italy, where the people live in the most abandoned slavery; and in countries where no armies are kept within the seat of their government, the people are free, as Poland, Biscay, Switzerland, the Grisons, Venice, Holland, Genoa, Geneva, Ragusa, Algiers, Tunis, Hamborough, Luheck, all the free towns in Germany, and England and Scotland, before the late reigns. This truth is so obvious, that the most barefaced advocates for an army do not directly deny it, but qualify the matter by telling us, that a number not exceeding fifteen, or twenty thousand men are a handful to so populous a nation as this: now I think that number will bring as certain ruin upon us, as if they were as many millions, and I will give my reasons for it. It's the misfortune of all countries, that they sometimes lie under an unhappy necessity to defend themselves by arms against the ambition of their governors, and to fight for what's their own; for if a prince will rule us with a rod of iron, and invade our laws and liberties, and neither be prevailed upon by our miseries, supplications, or tears, we have no power on earth to appeal to, and therefore must patiently submit to our bondage, or stand upon our own defence; which if we are enabled to do, we shall never be put upon it, but our swords may grow rusty in our hands: for that nation is surest to live in peace, that is most capable of making war; and a man that hath a sword by his side, shall have least occasion to make use of it. Now I say, if the King hath twenty thousand men before hand with us, or much less than half that number, the people can make no effort to defend their liberties, without the assistance of a foreign power, which is a remedy most commonly as bad as the disease; and if we have not a power within ourselves to defend our laws, we are no government. For England being a small country, few strong towns in it, and those in

the King's hands, the nobility disarmed by the destruction of tenures, and the militia not to be raised but by the king's command, there can be no force levied in any part of England, but must be destroyed in its infancy by a few regiments: for what will three or four thousand naked and unarmed men signify against as many troops of mercenary soldiers? What if they should come into the field, and say you must choose these and these men for your representatives; where is your choice? What if they should say, parliaments are seditious and factious assemblies, and therefore ought to be abolished; what is become of your freedom? Or if they should encompass the parliament house, and threaten if they do not surrender up their government, they will put them to the sword; what is become of the old English constitution? These things may be, and have been done in several parts of the world. What is it that causeth the tyranny of the Turks at this day, but servants in arms? What is it that preserved the glorious commonwealth of Rome, but swords in the hands of its citizens? And if besides this, we consider the great prerogatives of the crown, and the vast interest the king has and may acquire by the distribution of so many profitable offices of the household, of the revenue, of state, of law, of religion, and the navy, together with the assistance of a powerful party, who have been always the fast and constant friends to arbitrary power, whose only quarrel to his present majesty is, that he has knocked off the chains and fetters they thought they had locked fast upon us; a party, who hath once engaged us in an unhappy quarrel amongst ourselves (the consequences of which I dread to name) and since in a tedious and chargeable war, at the vast expence of blood and treasure, to avoid that captivity they had prepared for us: I say, if any one considers this, he will be convinced that we have enough to do to guard ourselves against the power of the court, without having an army thrown into the scale against us: and we have found oftener than once by too fatal experience the truth of this; for if we look back to the late reigns, we shall see this nation brought to the brink of destruction, and breathing out the last gasp of their liberty; and it is more owing to our good fortune, than to any effort we were able to make, that we escaped the fatal blow. And I believe no man will deny, but if Charles the First had had five thousand men beforehand with us, the People had never struck a stroke for their liberties; or if the late King James would have been contented with arbitrary power without bringing in popery, he and his black guard would have bound us hand and foot before this time; but when their ill contrived oppression came home to their own doors, they quickly shewed the world how different a thing it was to suffer themselves, and to make other people suffer, and so we came by our deliverance; and though the late king had the nobility, gentry, clergy, people, and his own army against him, and we had a very wise and courageous Prince nearly related to the crown, and backed by a powerful state, for our protector, yet we account this revolution next to a miracle. I will add here, that most of the nations I instanced before were en-

slaved by small armies : Oliver Cromwell left behind him but 17,000 men ; and the Duke of Monmouth, who was the darling of the people, was suppressed with two thousand ; nay, Cæsar seized Rome itself with five thousand, and fought the battle of Pharsalia, where the fate of the world was decided, with twenty two thousand ; and most of the revolutions of the Roman and Ottoman empires since were caused by the Pretorian bands, and the court janizaries ; the former of which never exceeded eight, nor the latter twelve thousand men : and if no greater numbers could make such disturbances in those vast empires, what will double the force do with us ? And they themselves confess it, when they argue for an army ; for they tell us we may be surprised with ten or fifteen thousand men from France, and having no regular force to oppose them, they will overrun the kingdom. Now if so small a force can oppose the king, the militia, with the united power of the nobility, gentry and commons, what will an equal power do against the people, when supported by the royal authority, and a never failing interest that will attend it, except when it acts for the public good ? But we are told this army is not designed to be made a part of our constitution, but to be kept only for a little time, till the circumstances of Europe will better permit us to be without them. But I would know of these gentlemen, when they think that time will be ? Will it be during the life of King James, or after his death ? Shall we have less to fear from the youth and vigour of the pretended Prince of Wales, than now from an unhappy man sinking under the load of age and misfortunes : Or will France be more capable of offending us just after this tedious and consumptive war, than hereafter when it has had a breathing time to repair the calamities it has suffered by it ? No : we can never disband our army with so much safety as at this time ; and this is well known by these conspirators against their country, who are satisfied that a continuation of them now, is an establishment of them for ever : for whilst the circumstances of Europe stand in the present posture, the argument will be equal to continue them ; if the state of Europe should alter to the advantage of France, the reason will grow stronger, and we shall be told we must increase our number : but if there should be such a turn of affairs in the world, that we were no longer in apprehension of the French power, they may be kept up without our assistance ; nay, *the very discontents they may create shall be made an argument for the continuing of them.* But if they should be kept from oppressing the people, in a little time they will grow habitual to us, and almost become a part of our constitution, and by degrees we shall be brought to believe them not only not dangerous, but necessary ; for every body sees, but few understand, and those few will never be able to persuade the multitude that there is any danger in those men they have lived quietly with for some years, especially when the disbanding them will (as they will be made believe), cost them more money out of their own pockets to maintain a militia, and of this we have had already an unhappy experience. For Charles the Second being con-

nived at in keeping a few guards (which were the first ever known to an English king besides his pensioners, and his beef-eaters) he insensibly increased their number, till he left a body of men to his successor great enough to tell the parliament, he would be no longer bound by the laws he had sworn to; and under the shelter and protection of these he raised an army that had put a period to our government, if a complication of causes (which may never happen again) had not presented the Prince of Orange with a conjuncture to assert his own and the nation's rights. And though we have so lately escaped this precipice, yet habit has made soldiers so familiar to us, that some who pretend to be zealous for liberty, speak of it as a hardship to his present Majesty, to refuse him as many men as his predecessors, not considering that the raising them then was a violation of our laws, and that his government is built upon the destruction of theirs, and can no more stand upon the same rubbish, than the kingdom of heaven be founded in unrighteousness. But the conspirators say, we need be in no apprehensions of slavery whilst we keep the power of the purse in our own hands: which is very true, but they do not tell us that he has the power of raising money, to whom no one dares refuse it.

Arma tenenti

Omnia dat qui justa negat.

For 'tis certain that an army will raise money, as that money will raise an army; but if this course be too desperate, 'tis but shutting up the Exchequer, and disobliging a few tally-jobbers (who have bought them for fifty per cent discount) and there will be near three millions a year ready cut and dried for them: and whoever doubts whether such a method as this is practicable, let him look back to the reign of Charles the Second. And I am afraid the officers of the exchequer have not much reason to value themselves for their payments in this reign: at least the purchasers of the annuities are of that opinion, and would be apt to entertain some unseasonable suspicions, if they had not greater security from his Majesty's virtue, than the justice of such ministers. But if we could suppose (whatever is the fate of other countries) that our courtiers design nothing but the public good, yet we ought not to hazard such unusual virtue, by leading it into temptation, which is part of our daily duty to pray against. But I am afraid we don't live in an age of miracles, especially of that sort; our heroes are made of a coarser allay, and have too much dross mixed with their constitutions for such refined principles: for in the little experience I have had in the world, I have observed most men to do as much mischief as lay in their power, and therefore am for dealing with them as we do with children and mad men, that is, take away all weapons by which they may do either themselves or others an injury: as I think the sheep in *Boccaline* made a prudent address to Apollo, when they desired, that for the future wolves might have no teeth. When all other arguments fail, they call to their assistance the old tyrant necessity, and tell us the power of France is so great, that let the consequence of an army be what it

will, we cannot be without one, and if we must be slaves, we had better be so to a protestant prince than a popish one, and the worst of all popish ones the French king. Now I am of Mr. Johnson's opinion, that the putting an epithet upon tyranny is false heraldry; for protestant and popish are both alike: and if I must be a slave, it is very indifferent to me who is my master, and therefore I shall never consent to be ruled by an army, which is the worst that the most barbarous conquest can impose upon me; which notwithstanding we have little reason to fear whilst we keep the seas well guarded."

After those observations on, and examples of the evil of a standing army, our author proceeds by contrasting the advantage of a militia to a regular standing army.

"It's objected, that the officers of our fleet may be corrupted, or that a storm may arise which may destroy it all at once, and therefore we ought to have two strings to our bow. By which I perceive all their fears lie one way, and that they do not care if they precipitate us into inevitable ruin at home, to prevent a distant possibility of it from France. But I think this phantom too may be laid by a well-trained militia, and then all their bugbears will vanish. This word can be no sooner out, but there is a volley of small shot let fly at me: What! must we trust our safety to an undisciplined mob, who never dreamed of fighting when they undertook the service; who are not inured to the fatigue of a camp, or ever saw the face of an enemy? And then they magnify mercenary troops, as if there was an intrinsic virtue in a red coat, or that a raggamuffin from robbing of henroosts, in two campaigns could be cudgelled into a hero. Though I must confess the conduct of the court in industriously enervating this force, does in some measure justify their objections: For the detestable policies of the last reign were with the utmost art and application to disarm the people, and make the militia useless, to countenance a standing army in order to bring in popery and slavery; and if any methods were proposed to make it more serviceable, the court would never suffer them to be debated; and such officers as were more zealous in exercising their companies than others, were reprimanded, as if they designed to raise a rebellion. And now the worthy patriots of this reign are taking advantage of the traitorous neglect and infamous policies of the last. But why may not a militia be made useful? Why may not the nobility, gentry, and freeholders of England be trusted with the defence of their own lives, estates, and liberties, without having guardians and keepers assigned them? And why may they not defend them with as much vigour and courage as mercenaries who have nothing to lose, nor any other tie to engage their fidelity than the inconsiderable pay of sixpence a day, which they may have from the conqueror? Why may not the laws for shooting in crossbows be changed into firelocks, and a competent number of them be kept in every parish for the young men to exercise with on holidays, and rewards offered to the most expert, to

stir up their emulation? Why may not the whole militia of England be reduced to sixty thousand, and a third part of those kept by turns in constant exercise? Why may not a man be listed in the militia till he be discharged by his master, as well as in the army till he be discharged by his captain? And why may not the same horse be always sent forth, unless it can be made appear he is dead or maimed? Why may not the private soldiers of the army, when they are dispersed in the several parts of the kingdom, be sent to the militia? And why may not the inferior officers of the army in some proportion command them? I say, these and other like things may be done, and some of them are done in our own plantations, and the islands of Jersey and Guernsey, as also in Poland, Switzerland, and the country of the Grisons, which are nations much less considerable than England, have as formidable neighbours, no sea nor fleet to defend them, nothing but militia to depend upon, and yet no one dares attack them: And we have seen as great performances done formerly by the apprentices of London, and in the late war by the Vaudou in Savoy, the Miquelets in Catalonia, and the militia in Ireland, as can be paralleled in history: And so it would be with us, if the court would give their hearty assistance in promoting this design; if the King would appear in person at the head of them, and give rewards and honour to such as deserve them, we should quickly see the young nobility and gentry appear magnificent in arms and equipage, shew a generous emulation in outvying one another in military exercises, and place a noble ambition in making themselves serviceable to their country: as anciently the Achaians and Thebans from being the most contemptible nations in Greece, by the conduct of Pelopidas, Epaminondas, and Philopemen, came to have the best disciplined troops and most excellent soldiers in the world. They object, that such a militia as this is a standing army, and will be as dangerous, and much more chargeable. I answer; that there can be no danger from an army where the nobility and chief gentry of England are the commanders, and the body of it made up of the freeholders, their sons and servants; unless we can conceive that the nobility and gentry will join in an unnatural design to make void their own titles to their estates and liberties; and if they could entertain so ridiculous a proposition, they would never be obeyed by the soldiers, who will have a respect to those that send them forth and pay them, and to whom they must return again when their time is expired. For if I send a man, I will as surely choose one who shall fight for me, as a mercenary officer will choose one that shall fight against me; and the late governments are witnesses to the truth of this, who debauched the militia more than ever I hope to see it again, and yet durst never rely upon them to assist their arbitrary designs; as we may remember in the Duke of Monmouth's invasion, their officers durst not bring them near his army for fear of a revolt. Nay, the pensioner-parliament themselves turned short upon the Court, when they expected them to give the finishing stroke

to our ruin. To the last part of the objection, that this militia will be more chargeable than an army; I answer, that since, as (I suppose) no man proposes wholly to lay them aside; if we add the extraordinary expence of maintaining twenty thousand men to the ordinary charge of the militia, it is much more than sufficient to make the latter useful. But if this objection were true, it ought not to enter into competition with the preservation of our laws and liberties; for it is better to give a third part of my estate, if it were necessary, than to have all taken from me. And though it should be granted, that a militia is not as serviceable as an army kept to constant discipline, yet I believe these gentlemen themselves will confess, that sixty thousand of them trained as before, are as good as twenty thousand of their standing troops, which is the question; for it's impossible to have them both useful at the same time, they being as incompatible as broad and clipt money, never current together; and therefore the court must depend wholly upon a militia, or else they will not depend upon them at all. And this by the way may silence that objection, that we must keep our army till the militia be disciplined; for that will never be done whilst the Court has an army: and the same objection will be made seven years hence as now; so that a small army can be of no use to us, but to make our fleet neglected, to hinder the militia from being trained, and enslave us at home; for they are too few to defend us against an invasion, and too many for the people to oppose. I dare speak with the greater assurance upon this subject, having the authority of as great men as the world hath produced for my justification. Machiavel spends several chapters to prove, that no prince or state ought to suffer any of their subjects to make war their profession, and that no nation can be secure with any other forces than a settled militia. My Lord Bacon in several places bears his testimony against a standing army, and particularly he tells us, that a mercenary army is fittest to invade a country, but a militia to defend it; because the first have estates to get, and the latter to protect. Mr. Harrington hath founded his whole Oceana upon a trained militia; and I have lately read a French book, called a History of the Politics of France, which says, *Ensin si on veut ruiner Les Anglois il suffit de les obliger a tenir des Troupes sur pied.* Nay, I believe no author ever treated of a free government, that did not express his abhorrence of an army; for (as my Lord Bacon says) whoever does use them, though he may spread his feathers for a time, he will mew them soon after; and raise them with what design you please, yet, like the West India dogs in Boccacine, in a little time they will certainly turn sheepbiters. Perhaps it will be said, that the artillery of the world is changed since some of these wrote, and war is become more a mystery, and therefore more experience is necessary to make good soldiers. But wherein does this mystery consist? not in exercising a compauy, and obeying a few words of command; these are mysteries that the dullest noddle will comprehend in a few weeks. Nay, I have heard that the

modern exercise is much shorter and easier than the ancient. But the great improvements in war are in regular encampments, fortification, gunnery, skilful engineering, &c. These are arts not to be learned without much labour, and experience, and are as much gained in the closet as in the field; and I suppose no man will say, that the keeping standing forces is necessary to make a good engineer. As to actual experience in war, that is not essential either to a standing army or a militia, as such; but the former may be without it, and the latter gain it according as they have opportunities of action. It is true, at present the army hath been trained up in a long war, and hath gained great knowledge: but these men will not be lost when they are disbanded, they will be still in England; and if the Parliament does give them a gratuity suitable to the service they have done their country, they will be ready to resume their arms whenever occasion offers. But I desire to know of these patriots how comes an army necessary to our preservation now, and never since the conquest before? Did ever the prevailing party in the wars of York and Lancaster attempt to keep up a standing army so support themselves? No: they had more sense than to sacrifice their own liberty, and more honour than to enslave their country, the more easily to carry on their own faction. Were not the Spaniards as powerful, as good soldiers, and as much our enemies, as the French are now? Was not Flanders as near us as France? and the Popish interest in Queen Elizabeth's time as strong as the Jacobite is now? and yet that most excellent Princess never dreamed of a standing army, but thought her surest empire was to reign in the hearts of her subjects, which the following story sufficiently testifies. When the Duke of Alanson came over to England, and for some time had admired the riches of the city, the conduct of her government, and the magnificence of her court, he asked her amidst so much splendour where were her guards? which question she resolved a few days after as she took him in her coach through the city, when pointing to the people (who received her in crowds with repeated acclamations) These, said she, my Lord, are my guards; these have their hands, their hearts, and their purses always ready at my command: and these were guards indeed, who defended her through a long and successful reign of forty-four years against all the machinations of Rome, the power of Spain, a disputed title, and the perpetual conspiracies of her own Popish subjects; a security the Roman emperors could not boast of with their pretorian bands, and their eastern and western armies. Were not the French as powerful in Charles the Second and King James's time, as they are after this long and destructive war, and a less alliance to oppose them? and yet we then thought a much less army than is now contended for, a most insupportable grievance; insomuch that in Charles the Second's reign the grand jury presented them, and the pensioner parliament voted them to be a nuisance,

sent Sir Jos. W——son to the Tower for saying, the King might keep guards for the defence of his person, and addressed to have them disbanded."

The pamphlet concludes with observations on the dangers attending the caprice of an idle army.

"I will make one assertion more, and then conclude this discourse, viz. That the most likely way of restoring king James, is maintaining a standing army to keep him out. For the king's safety stands upon a rock whilst it depends upon the solid foundation of the affections of the people, which is never to be shaken till 'tis as evident as the sun in the firmament, that there is a formed design to overthrow our laws and liberties; but if we keep a standing army, all depends upon the uncertain and capricious humours of the soldiery, which in all ages have produced more violent and sudden revolutions, than ever have been known in unarmed governments: for there is such a chain of dependence amongst them, that if two or three of the chief officers should be disobliged, or have intrigues with jacobite mistresses; or if the king of France could once again buy his pensioners into the court or army, or offer a better market to some that are in already, we shall have another rehearsal revolution, and the people be only idle spectators of their own ruin. And whosoever considers the composition of an army, and doubts this, let him look back to the Roman Empire, where he will find out of twenty six emperors, sixteen deposed and murdered by their own armies; nay, half the History of the World is made up of examples of this kind: but we need not go any farther than our own country, where we have but twice kept armies in times of peace, and both times they turned out their own masters. The first under Cromwell, expelled that parliament under which they had fought successfully for many years; afterwards under general Monk they destroyed the government they before set up, and brought back Charles the Second, and he afterwards disbanded them lest they might have turned him out again. The other instance is fresh in every one's memory, how king James's army joined with the Prince of Orange, now our rightful and lawful king. And what could have been expected otherwise from men of dissolute and debauched principles, who call themselves soldiers of fortune? who make murder their profession, and enquire no farther into the justice of the cause, than how they shall be paid; who must be false, rapacious and cruel in their own defence. For having no other profession or subsistence to depend upon, they are forced to stir up the ambition of Princes, and engage them in perpetual quarrels, that they may share of the spoils they make. Such men, like some sort of ravenous fish, fare best in a storm; and therefore we may reasonably suppose they will be better pleased with the tyrannical government of the late king, than the mild and gracious administration of his present majesty, who came over to England to rescue us from oppression, and he has done it, and triumphs in it in spite of his enemies. In this discourse

I have purposely omitted speaking of the lesser inconveniences attending a standing army, such as frequent quarrels, murders and robberies; the destruction of all the game in the country; the quartering upon public, and sometimes private houses; the influencing elections of parliament by an artificial distribution of quarters; the rendering so many men useless to labour, and almost propagation, together with a much greater destruction of them, by taking them from a laborious way of living to a loose idle life; and besides this, the insolence of the officers, and the debaucheries that are committed both by them and their soldiers in all the towns they come in, to the ruin of multitudes of women, dishonour of their families, and ill example to others; and a numerous train of mischiefs besides, almost endless to enumerate. These are trivial as well as particular grievances in respect of those I have treated about, which strike at the heart's-blood of our constitution, and therefore I thought these not considerable enough to bear a part in a discourse of this nature: besides, they often procure their own remedy, working miracles, and making some men see that were born blind, and impregnable against all the artillery of reason; for experience is the only mistress of fools: a wise man will know a pike will bite when he sees his teeth, which another will not make discovery of but by the loss of a finger."

From the foregoing quotations, it is evident, that the author had a clear view of the evils attending a standing army, and the consequences of such an evil becoming habitual. We are now arrived to the acme of misery in consequence of an habitual army, and unless we should be as fortunate as the Spaniards and find our intended evil converted to an unintended good, we approach the abyss of the worst of slaveries, a military despotism. The English government is now driven to the extremity to confess, that it requires an army to keep the hands of the people from it: that it fears no other invasion or conquest than that of the inhabitants of the country, whose government has been usurped! We have approached quite a new era; after suffering the most grievous calamities by unnecessary foreign wars, we find a government training an army to a civil war, and actually avowing its determination to keep down all ebullitions of feeling by the presence of troops. Thus the present Lord Mayor brings troops of armed soldiers around a meeting of the Livery of London, for the avowed purpose of intimidation, or because, "these are feverish times." Who have brought the fever on us? Is the cause of infection the only remedy to be found? If so we are inclined to think that the fever cannot abate, but must soon assume the character of a frenzy, and a frenzied man, we know, despises all restraint, moral, rational, or natural. In addition to

the foregoing observations on a militia, we would observe, that to us it appears very easy, to make every labouring man in the country a good soldier for the defence of his country, and we see no necessity of sending soldiers to fight in foreign countries. It is murder and not necessary war. The invader of a country is a murderer, a wild beast, whom it behoveth every man to try to destroy. How easy, and how conducive to health would it be, for our manufacturers, artisans, and agricultural labourers, to devote a couple of hours each day to military exercise. It would rather be a relaxation from ordinary pursuits, than a fatigue and trouble. It would form a recreation for the mind, as well as for the body, where they came out to practice the use of arms for the purpose of self-defence, without being placed under military controul and discipline. It is a becoming play for men, and would fill up that time which is now too often wasted in sauntering about the corners of streets, and at the same time render a nation like Great Britain, truly invincible. Nothing could be easier than to form the whole people into companies and regiments numerically.

EDITOR.

THE LAST EFFORTS OF MONARCHY BAFFLED IN SOUTH AMERICA.

We feel it incumbent on us to lay before the public every document and incident connected with the attempt of the Bourbons to get a new footing in South America. It comes strictly within the province of this publication, and will, no doubt, form important matter for future reference and consideration. It may be considered the first attempt to a public negotiation for the establishment of a monarchy—conquest having failed. The following are the resolutions entered into by the late legislature of Buenos Ayres, on the receipt of the proposals of the French government.

“ I. The first, which says that his Christian Majesty undertakes to procure the consent of the five Allied Powers of Europe, and even that of Spain, was approved of, with the addition, *that the consent of England should be especially required.*

“ II. Having examined the second condition, which says, that having obtained the above-mentioned consent, it would likewise be the care of his Most Christian Majesty to facilitate a matrimonial union

of the Duke of Lucca with a Princess of Brazil, that union having for its result the renunciation, on the part of his most faithful Majesty, of all his pretensions to the territories which Spain possessed after the last demarcation, and to the indemnities which he might perhaps demand for the expenses incurred in his enterprise against the inhabitants of the northern bank of the River Plate; that condition was agreed to, with the amendment that, instead of the *Banda Septentrional* of the Rio Plata, the territory in question should be simply denominated the Banda Oriental. The third and fourth conditions were then examined and approved of, in the following terms, viz.: that

“ III. France should be obliged to lend to the Duke of Lucca all the assistance which would be necessary to establish a monarchy in these provinces, and to make it respectable. The limits of this monarchy must comprehend at least all the territory included in the old demarcation of the viceroyalty of the Rio de la Plata, and likewise the provinces of Monte-Video, with the whole of the Banda Oriental, Entre-Rios, Corrientes, and Paraguay.

IV. “ These provinces will acknowledge for their sovereign the Duke of Lucca, under the political constitution which they have sworn, with the exception of those articles which may not be conformable with a hereditary monarchical government, which shall be changed in a way consistent with the constitution.

“ The fifth, which says that, the principal powers of Europe having concurred in the coronation of the Duke of Lucca, the project would be carried into effect, even though Spain should insist upon a reconquest of her former provinces, was likewise agreed to with one reserved vote.

“ VI. Having examined the sixth condition, which says, that in that case France will either take care that a sufficient force is sent before the Duke of Lucca, to carry into execution the enterprise, or will place this government in a situation to make head against Spain, by assisting him with troops, arms, and ships of war, and a loan of three or four millions of dollars, to be repaid as soon as the war is concluded, and the country is restored to peace, with the qualification, that instead of three or four millions, it should be three or more millions of dollars.

“ They proceeded then to examine the 7th, 8th, and 9th conditions, which were approved of on the following terms:—

“ VII. That on no account this project should have effect, if there were reason to fear that England, viewing with uneasiness the elevation of the Duke of Lucca, should exert herself to resist it and frustrate it by force.

“ VIII. That the treaty between the French Minister for foreign Affairs and our Envoy at Paris shall be ratified within the term to be fixed for it by his most Christian Majesty and the Supreme Director

of this State, with the previous consent of the Senate according to the forms of the constitution.

"IX. That for this purpose our Envoy should fix the time necessary for our procuring, as soon as possible, the account of a matter of such high importance, conducting it with all the circumspection, reserve, and precaution, which its delicate nature requires; as well that the project may not be abortive, as to prevent those fatal consequences which (if it should prematurely transpire) would be occasioned by the malignant comments that the enemies of our country's happiness would give to it."

[Signed by the Presidents and Vice-Presidents, and Members.]

From the foregoing resolutions it may be imagined, that the French government had found encouragement in making their overtures, from a previous knowledge of the corrupt state of the Buenos Ayres legislature, or by a resort to the old monarchical practice of bribing a sufficient number of the members to support the measure. It is however satisfactory to find, that even in a republic so new and unenlightened, as that of Buenos Ayres must be, there was sufficient virtue to rouse the people to arms, to throw down at once, and almost without firing a shot, a legislature that had shown a disposition to betray its trust. The very circumstance that any members of that infant republic should for a moment have entertained the wicked and servile notion of bringing a monarch to rule over it, will now form a substantial and becoming charge of high treason against them. Here a charge of high treason has a rational sound; it is considered to apply to the state, and not, as in England, the devising the death of an individual, and perhaps that individual the most profligate and wicked member of the whole community. In England, high treason is daily committed against the state with impunity, whilst some individual who might have received the most barbarous, unjust, cruel, and even inexcusable punishment, from some of the ruling powers, and contemplates the idea of seeking revenge, after the courts of law have denied him justice, is hung and beheaded as guilty of high treason; whilst he might have been as moral and as honest a man as any other in the country. Right and justice are banished from the country, and every measure that is calculated to benefit a community is here set aside and reversed. For instance, Lord John Russell has made a motion in the lower house of parliament, to address the King, and pray him to mitigate the punishment of Sir Masseh Manasseh Lopes. Now this Sir Masseh Manasseh Lopes is a very rich man, a naturalized Jew, or

rather, we suppose a christianized Jew: he has for a number of years dedicated a great portion of his income to corrupt the legislature. We recollect in our youth, this half Jew and half Christian Knight coming into the borough of Ashburton, in Devonshire, and saying, on the eve of an election, that he would not mind 10,000*l.* to obtain the patronage of that borough, or he would make the streets flow with milk and honey, corn, wine, and oil, merely to have the nomination of two members for it. Sir Masseh had no previous interest in the borough, nor any acquaintance with an individual, and he sent for an attorney as the most likely agent in this dirty business, and made the above proposal, which it appeared he had fancied he might carry by dint of gold. He was told that it was impossible, as the interest of Lord Clinton and the Palk family was so strong, that it would be vain to attempt to get a footing there. Ashburton has had the honour of being represented by men who never set foot in it, and whose names were never heard of in the town before the nomination for election. However, Sir Masseh has been since dabbling with different boroughs in Cornwall, and also with Barnstaple, in Devonshire; and we venture to assert, that the Pitt system has never found a more extensive support by the exertions of one individual, than in that of Sir Masseh Manasseh Lopes. He has been guilty of a twenty years successive and continual treason against the state, by studiously endeavoring to corrupt the legislature, and if he had worn as many heads, would in point of justice, have deserved to have had them all severed. Yet we see this man finds advocates in the House of Commons, on the avowed ground, that boroughmongering is so notorious, as to make it a crying injustice to punish any man for it. We hear that a fine of 10,000*l.* and a year's imprisonment is an enormous punishment for Sir Masseh Manasseh Lopes: but not one word about three years imprisonment and a fine of 1,500*l.* which was just the amount required to make a total sweep of all the property of the Editor of this Publication. In point of comparison, we suffered more by a fine of 1,500*l.* than Sir M. Lopes would have suffered by a fine of half a million, because, then he would have had enough, in all conscience, left to make him comfortable through life: whilst the government were not to be satisfied but by the attempt of making beggars of us for the remainder of our lives. How stands the two offences;—Sir Masseh Lopes has committed the highest crime that can be committed against any community; whilst, to say the most of it, our offence is only ideal in certain heads, and

meritorious in all rational ones. Not one honest member of the community has suffered from any act of ours; whilst every honest member of the community has suffered from the crimes of Sir M. Lopes. The punishment of Sir Manasseh Lopes is no more than a pinch of the ear, when compared with Swann's punishment, who has four years and a half imprisonment in Chester gaol, on a vague charge of libel and sedition; of Burtenshaw, who has, we believe, three years in the same gaol; of Harrison, who has three years and a half; of Knight and others who are suffering in Lancaster gaol, the most cruel treatment, after the most iniquitous proceedings to get the verdict of a jury against them. If Lord John Russel had felt a spark of honesty or dignified feeling about him, he could not have opened his mouth in behalf of the Jewish Knight, and passed over the sufferings of so many others. The case is simply this; Sir Masseh is a very rich man, and has property contiguous to that of the Duke of Bedford, in Devonshire, and Lord John Russell considers it a slur on the aristocracy to have one of them in a gaol. The motion for the address was withdrawn, under a hint that the case would be taken into consideration elsewhere; but we shall think our punishment, and that of many others, not a little aggravated by an undue release of Sir Masseh Manasseh Lopes alone. We always did consider the punishment of Sir M. Lopes to reflect additional disgrace on the ministers for ingratitude; and we did believe, and still believe, with many others, that his enormous fine was a mere cloak for that of ours, which was to follow it in a few days. The ministers can easily make up the difference to Sir M. Lopes, even if he has paid the money, which we doubt; but as to whether he is confined one year or two in Exeter gaol is another matter, and one in which the release cannot take place without being known. We close this subject by saying, that we did not, nor do not, feel the least disappointment or uneasiness in consequence of our fine and imprisonment; it is what we had made up our minds to, and it came as a matter expected, and a matter of course; we were sensible that our career, although just, would expose us to injustice, oppression, and punishment; and we again pledge ourselves to pursue the same line whenever the opportunity offers.

But to return to Buenos Ayres, we repeat, that every member who voted for the above resolutions, deserves banishment from the state for life; and death, if capital punishments are tolerated in the state, which we hope not, for the sake of a

republic, as all such barbarous and savage laws and acts should die with their parent monarchy. The highest punishment which is known in the state is their due, because they have committed the highest crime. It was almost at the turn of the scale, that the business had not succeeded; for if this Bourbon Prince had made a landing with 10,000 troops, he would have bid defiance to opposition, because every scoundrel in the state would have joined him, and the people of Buenos Ayres are not in a condition to resist an European army. We imagine that one of the objects of the French government must have been to find means to remove that numerous and discontented veteran military body, that is scattered throughout France, and who only wait an opportunity to congregate and pack off the Bourbons again altogether. Several projects have been on foot for this purpose in France, since the return of the Bourbons. Proposals for the conquest of St. Domingo have been even made for this very purpose.

Another attempt has been made in the English House of Commons to draw from the ministers their knowledge of this business, and to have such papers laid on the table as might have reached them on the subject, but all in vain, they won't know any thing about the matter. We still feel assured that it is a measure of the Holy Alliance to provide for this Prince of Lucca, as they very likely have robbed him of some territory in Europe.

Commissioners have gone out from Spain to treat with the Insurgents, but we sincerely hope that no part of South America will return to the allegiance of Spain: it is altogether unnatural, that such rich and vast regions should be under the controul of any foreign power. Time cannot sanction the first conquest of that continent, and the extermination of its inhabitants by the Spaniards. What right had Christopher Columbus to take possession of any part of America for the King of Spain, when he found the country already peopled? And what right, I should like to know, had the Pope to award one part of that great continent to the Portuguese, and another to the Spaniards? On no other ground we presume than that he might exchange his waste paper indulgences for their gold! It is a curious fact that ship loads of bulls and indulgences have gone out to South America at a time, and it formed a very profitable commerce for the merchant, as well as the priests and Pope! It was merely on the account of the Pope's affronting Luther, in not giving him the preference to some other priest, in the sale of indulgences for a certain district, that made the

latter set up such a cry against the imposition. If Billy Pitt had been Pope he would have bought him and silenced him, but the obstinacy of St. Peter's successor will make him finally lose the keys of the church and of heaven. However the day, we trust, is gone by for the further sale of indulgences in South America. The trick is still kept up in some parts of Europe; and it is currently reported, that our gracious sovereign intends to pay for a few absolutions and indulgences, for those rascalian Italians whom he has hired to swear against the damning virtue of his wife! It is said that some priests have actually arrived from Italy to train and discipline the wretches, who are to swear falsely, and to stand by them with a written pardon, and a free passage to heaven, for this attempt to gratify the disposition of despotism. It might be wondered how our Supreme Head of the Church, and Defender of the Faith, keeps on such good terms with his rival the Pope!

EDITOR.

CONTINUATION OF REPLY TO THE REV. THOMAS HARTWELL HORNE'S PAMPHLET, ENTITLED "DEISM REFUTED."—From p. 432.

We have not read any thing about Moses having married an Ethiopian woman in any part of the Bible; but this is the fragment of a tale, for which we must refer to Josephus's History of the Jews, for the other part of it. Josephus represents Moses as having been the Captain General of all the Egyptian forces under Pharaoh, and that he overrun Ethiopia with an expedition sent against it by Pharaoh. A beautiful princess of the Ethiopians had shut herself up in the last fortress, and on Moses presenting himself before it, she consented to capitulate, and to become his wife. Josephus has written a much better history than is to be found in the Bible; but the misfortune is, that all the Jewish Rabbies have made out the most romantic stories about their ancestors, and none of them agree. If they all agreed, it would form but a series of unanimous lies. At present they contradict each other, and each has vamped up his lies agreeable to his own taste.

The third verse of this chapter one would imagine, bears sufficient proof, that Moses could not be the author of it. No man, however great his egotism could have written such an assertion of himself. If I am to take the character of Moses

from what we have passed in the book of Exodus and Leviticus, I should say, that he was the very reverse of what is stated in this verse of him. He is painted as a passionate, subtle, and vindictive character. If I could believe that such a man ever existed, I should not hesitate to pronounce him a sanguinary impostor. But I do not believe in his existence, and consider the tale of Jehovah, Moses, and Aaron to be perfectly mythological.

There is also a very lame account about the opposition of Aaron and Miriam to Moses; it is said to have arisen, because he had married an Ethiopian woman, whom we distinguish as a black woman. If this was the case, Moses might be considered to be just what our legislators are in the present day; he made a law for others not to take a wife from any other people but their own, and he, by way of example, is the first to break it! The fourth verse says, "The Lord spake suddenly to Moses." What speaking suddenly means I cannot conjecture, unless Jehovah was in one of his fits of passion.

The three verses, 6, 7, and 8, I consider to be further proofs of my former assertions, as to the time and date that the Pentateuch was written. It is evident to my mind, that the sixth verse was written after the existence of all those persons whom the Jews call prophets, and who we are told received their prophetic knowledge by dreams and visions. The writer of this tale has endeavoured to elevate Moses above a mere prophet, by making Jehovah to say, "My servant Moses is not so, who is faithful in all mine house." Aaron and Miriam lay claim to the power or art of prophesying, and by this, wish to put themselves upon a level with Moses; but Jehovah is here made to give the lie to several other parts of the Bible, when he says, "With him (Moses) will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold." It is singular that Miriam, a woman, should be punished for this transgression, and Aaron escape without punishment; as in the affair of the golden calf, it may be presumed, that he threw the blame on his sister. Jehovah is painted more like Vulcan than Jupiter, he shews no gallantry whatever towards the fair sex.

I now proceed to the thirteenth chapter:—

"And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a ruler among them: and Moses, by the commandment of the Lord

sent them from the wilderness of Paran ; all those men were heads of the children of Israel."

The verse from 3 to 17 contain the names of the spies, which would be unimportant here.

"And Moses sent them to spy out the land of Canaan, and said unto them, get ye up this way southward, and go [up into the mountain : and see the land, what it is ; and the people that dwelleth therein, whether they be strong or weak, few or many ; and what the land is that they dwell in ; whether it be good or bad ; and what cities they be that they dwell in, whether in tents, or in strong holds ; and what the land is, whether it be fat or lean, whether there be wood therein, or not : and be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes : so they went up, and searched the land from the wilderness of Zin unto Rehob, as men come to Hamath ; and they ascended by the south, and came unto Hebron ; where Ahiman, Sheshai, and Talmai, the children of Anak, were. (Now Hebron was built seven years before Zoan in Egypt.) And they came unto the brook of Eschol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff ; and they brought of the pomegranates, and of the figs. The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence. And they returned from searching of the land after forty days. And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh ; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, we came unto the land whither thou sentest us, and surely it floweth with milk and honey ; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great : and moreover we saw the children of Anak there. And the Amalekites dwell in the land of the south : and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains : and the Canaanites dwell by the sea, and by the coast of Jordan. And Caleb stilled the people before Moses, and said, let us go up at once, and possess it : for we are well able to overcome it. But the men that went up with him said, we be not able to go up against the people, for they are stronger than we. And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, the land, through which we have gone to search it, is a land that eateth up the inhabitants thereof ; and all the people that we saw in it are men of a great stature : and there we saw the giants, the sons of Anak, which come of the giants : and we were in our own sight as grasshoppers ; and so we were in their sight."

There is a something in this chapter which lessens the deity of Jehovah in no ordinary degree. By the first three verses

Jehovah is represented as ordering Moses to send spies into the land of Canaan that they may spy out the land. Jehovah is here painted as dubious of his own power to drive out the Canaanites, and give the land to his murmuring favourites. In the verses which I have omitted of the foregoing chapter, Joshua is appointed one of the spies, but rather singularly, he is called Oshea, and on this honourable embassy Moses changes his name to Jehoshua, which, I presume, is pronounced Joshua by way of abridgement. The compiler had forgotten that we have had Joshua as a public character all the way from Egypt, and why he is introduced as a new character, I must leave to Mr. Horne to explain. It is evidently the same Joshua alluded to before, because he is called the son of Nun, and he and Caleb, we shall find to be the only Israelites who came out of Egypt that are to reach the promised land. It certainly was too bad to attach the name of Jehovah to this chapter, as giving the instructions to go up and see whether the land is good or bad, whether the people dwell in cities, tents, or holds, whether the land be *fat* or *lean*, and whether there be wood therein or not. Is not this sufficient ground for the distrust which was raised in the bosoms of the people, as to the qualifications of their leaders, Jehovah, Moses, and Aaron. It is high time after reading this chapter, that we hear nothing further about the omnipotence of Jehovah. He is a mere fool when compared with Jupiter, Mars, Hercules, and others of the fighting gods of the Greeks and Romans. I see nothing particular to object to, with respect to the bunch of grapes, as fruit of all descriptions runs much larger in warmer climates than in cold ones, and although this bunch of grapes might have been carried by one man, still it is evident that to preserve the fruit well, it was necessary to carry it as here represented. Grapes in some countries run as large as the ordinary size of our plumbs. But the travels of these spies, taking it altogether, does not read unlike Gulliver's Travels, for they saw giants before whom they appeared as grasshoppers! The author of Gulliver's Travels has not, I believe, stretched quite so far as this!

I proceed to the fourteenth chapter:—

“ And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives,

and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, let us make a captain, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: And they spake unto all the company of the children of Israel, saying, the land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones. And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord said unto Moses, how long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they. And Moses said unto the Lord, then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) And they will tell it to the inhabitants of this land: for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now. And the Lord said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it: But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it. (Now the Amalekites and the Canaanites dwelt in the valley.) To morrow turn you, and get you into the wilderness by the

way of the Red Sea. And the Lord spake unto Moses and unto Aaron, saying, How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, as truly as I live, saith the Lord, as ye have spoken in mine ears, so will I do to you: Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise. I the Lord have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land. Even those men that did bring up the evil report upon the land, died by the plague before the Lord. But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. And Moses told these sayings unto all the children of Israel: and the people mourned greatly. And they rose up early in the morning, and gat them up into the top of the mountain, saying, lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned. And Moses said, wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up, for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah."

In consequence of ten of the foregoing spies having brought back a discouraging account, the Israelites are disheartened, and threaten Jehovah and Moses, that they will make them another captain and return to Egypt! This might be considered but a natural consequence, when they found how they

had been imposed upon, and that their leaders were afraid to go forward to this land flowing with milk and honey, until they had sent spies to examine it; and those spies bringing back an unfavourable report. The people talk about stoning both Gods and leaders, and Jehovah threatens to make them feel his vengeance; but Moses, who it appears could never controul his own passion, is a complete master over Jehovah, and softens him down nicely. Moses's speech to Jehovah is worthy of notice: he tells him that he will fall into disgrace with other nations, if he destroys the Israelites, as he threatens, and Jehovah recollecting himself, takes the advice of Moses. But he cannot fully forgive the consequences of his own folly and advice, for he threatens the people, because that the spies had returned a true report of the state of the country they had to conquer, that none of the people which had listened to them should see the promised land, and that they should wander still forty years further in the wilderness, until the present generation had died, save Joshua and Caleb. It might be prudently asked here, why Jehovah did not send the hornets before him to drive out the inhabitants of the land, as he had previously promised the Israelites? He certainly promised them many things which he never performed, and was more in fault than the people. We are told that in consequence of this threat, that the present generation should not see the land, they became most anxious to march forward, and that Moses could not restrain them, and further, that they ascended a certain hill on which the Canaanites and Amalekites dwelt, and that the latter came down from the hill, and made great slaughter of them. To say nothing about two different nations living on one hill, we are told in a former part of this very chapter, without any apparent cause whatever, than that one account should give the lie to the other, that "the Amalekites and Canaanites dwelt in the valley." Jehovah admits himself to be a promise breaker in the thirty-fourth verse of this chapter!

The fifteenth chapter makes a sudden break from the former deplorable tale, and begins in the usual way with "the Lord spake unto Moses, saying," and then commences a scrap of the law which has already been repeated two or three times: the reader may guess that it is to bring more bullocks and rams to the priests! The latter part of the chapter is worthy of notice, which I here insert.

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day. And they

that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, the man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes, after which ye use to go a whoring: That ye may remember, and do all my commandments, and be holy unto your God. I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God."

I have not a doubt but that this bloody and fictitious code of the Jews, has been the ground-work of all the bloody codes which have disgraced Europe, and which the English government retains and cherishes with an inexcusable and cruel pertinacity. Here we have a tale about a man put to death for gathering a few sticks on the sabbath day, whilst our modern fashionables, who profess a belief in the divinity of this book, sing, dance, gamble, and hold their routs on this very day, and at the same time, applaud the punishment of the butcher or the green grocer for selling a little food to a labouring man, who is frequently obliged to wait until Sunday morning to receive his weekly wages. I recollect the old women were wont to tell me, that this stick gatherer was to be seen in the moon with a bundle at his back, and was what they called, "The Man in the Moon." I have many a time looked after him and fancied that I could see him. The reader will smile at the law of fringes, as well as at my man in the moon! Mark the last two verses.

I proceed to the 16th chapter:—

"Now Korah, the son of Izhar, the son of Kohath, the son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men: and they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown: and they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord? And when Moses heard it, he fell upon his face: and he spake unto Korah and unto all his company, saying, even to-morrow the Lord will shew

who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him. This do; take ye censers, Korah, and all his company; and put fire therein, and put incense in them before the Lord to-morrow: and it shall be that the man whom the Lord doth choose, he shall be holy: ye take too much upon you, ye sons of Levi. And Moses said unto Korah, hear, I pray you, ye sons of Levi: Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to him, and all thy brethren the sons of Levi with thee: and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the Lord; and what is Aaron, that ye murmur against him? And Moses sent to call Dathan and Abiram, the sons of Eliab; which said, we will not come up. Is it a small thing that thou hast brought us up out of a land that floweth with milk and honey, to kill us in the wilderness, except thou make thyself altogether a prince over us? Moreover thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? We will not come up. And Moses was very wroth, and said unto the Lord, Respect not thou their offering. I have not taken one ass from them, neither have I hurt one of them. And Moses said unto Korah, be thou and all thy company before the Lord, thou, and they, and Aaron, to-morrow: and take every man his censer, and put incense in them, and bring ye before the Lord every man his censer, two hundred and fifty censers; thou also, and Aaron, each of you his censer. And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation, with Moses and Aaron. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation; and the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and unto Aaron, saying, Separate yourselves from among this congregation, that I may consume them in a moment. And they fell upon their faces and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation? And the Lord spake unto Moses, saying, Speak unto the congregation, saying, Get ye up from about the tabernacle of Korah, Dathan, and Abiram. And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him. And he spake unto the congregation, saying, depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins. So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children. And Moses said, hereby ye shall know that the Lord hath sent me to do all these

works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. They, and all that appertained to them, went down alive into the pit, and the earth closed upon them; and they perished from among the congregation. And all Israel that were round about them fled at the cry of them; for they said, lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense. And the Lord spake unto Moses, saying, Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed. The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar: for they offered them before the Lord, therefore they are hallowed; and they shall be a sign unto the children of Israel. And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad plates for a covering of the altar: to be a memorial unto the children of Israel, that no stranger, which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company; as the Lord said to him by the hand of Moses. But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, ye have killed the people of the Lord. And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spake unto Moses, saying, Get ye up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. And Moses said unto Aaron, take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah. And Aaron returned unto

Moses unto the door of the tabernacle of the congregation : and the plagued was stayed."

From the foregoing chapter it would seem, that Moses wanted to make himself a king over the Israelites, and that the revolt of Korah and his companions was in opposition to such a measure. In the second verse we read of 250 princes of the assembly opposing Moses and Aaron. We have not been told before, that they had more than one prince to a tribe. Two hundred and fifty princes is rather an extraordinary number, and almost certain to keep up a constant quarrel and jealousy. It appears they were jealous of Moses and Aaron, and boldly told them, that they took too much upon themselves. They tell him plainly, that he has made them promises which he is incapable of performing. Moses advises the rebels to make an offering to Jehovah, and try whether he will accept of it; he then turns round and entreats Jehovah not to respect them, on the ground that he had not taken one ass from them. We know very well that they were told to break the necks of their asses, but all the lambs and kids were grasped by Moses, Aaron, and the priests. Moses gets Jehovah to side with him against the rebels, and we find that they are swallowed up by an earthquake with their wives and families, agreeable to the law of Jehovah, when he punishes the children for the sins of the fathers! The same persons are again destroyed by fire, according to another account in the same chapter, and the day following, the whole people murmured and charged Moses and Aaron with murdering the Lord's people. Jehovah retaliates again, and sets about killing the whole of them, but is stayed and pacified by the intercession of Moses and Aaron! In this chapter we have only the moderate number of fifteen thousand killed, from the whims and caprice of Jehovah, Moses, and Aaron! Merciful leaders!

(To be Continued.)

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